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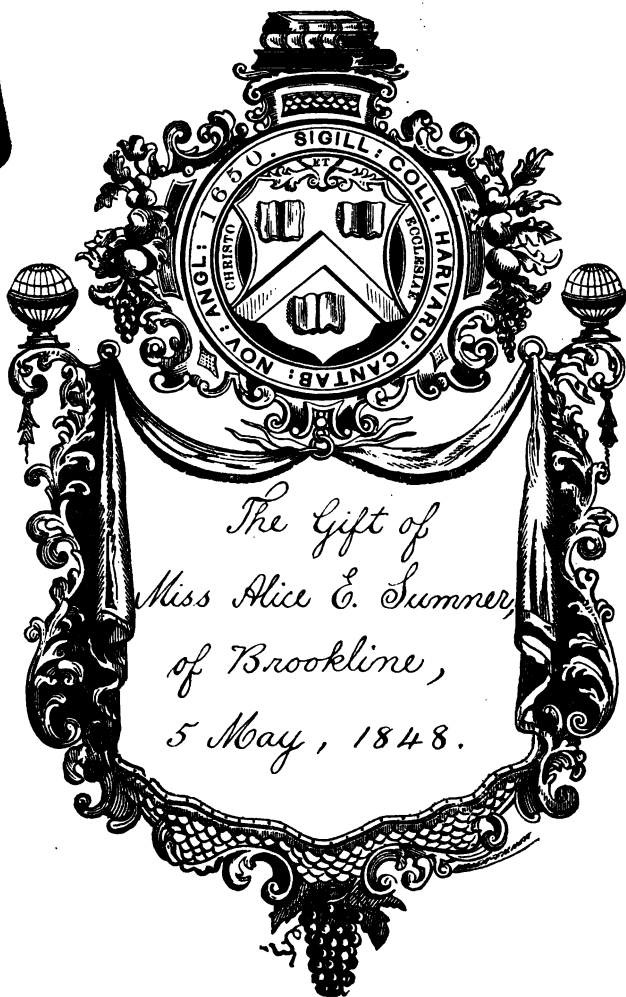
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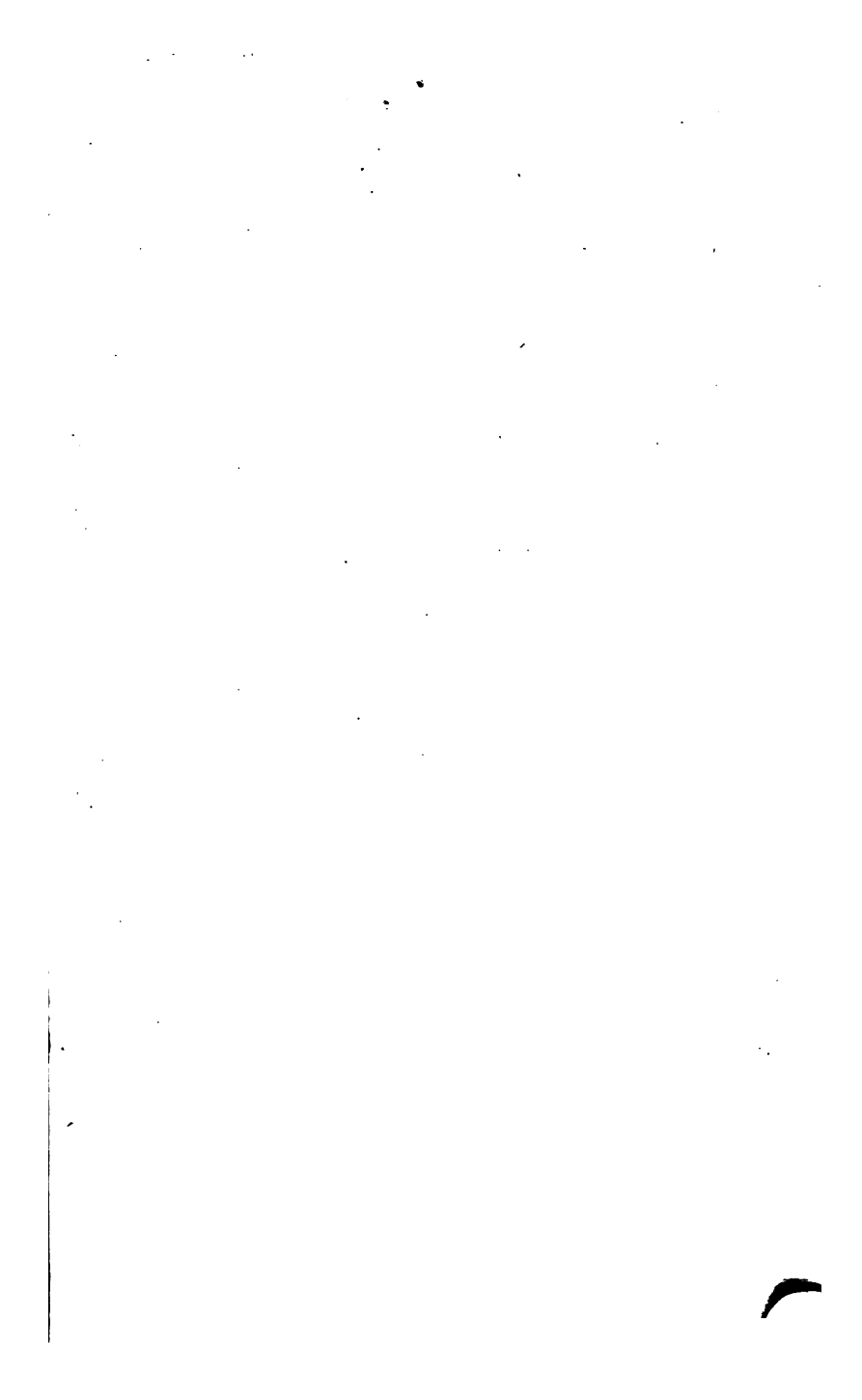
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Bd. 1873.



The Gift of
Miss Alice C. Sumner,
of Brookline,
5 May, 1848.







LIST OF MEMBERS

OF THE

FIRST BAPTIST CHURCH IN PROVIDENCE, R.I.

WITH

BIOGRAPHICAL SKETCHES

OF THE PASTORS.

PROVIDENCE:

W. H. BROWN.....MARKET SQUARE.

1832.

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FIRST CHURCH, PROVIDENCE.

From "Benedict's History."

THIS church, which is the oldest of the Baptist denomination in America, according to Governor Winthrop, was planted in the year 1639. Its first members were twelve in number, viz. Roger Williams, Ezekiel Holliman, William Arnold, William Harris, Stuckley Westcot, John Green, Richard Waterman, Thomas James, Robert Cole, William Carpenter, Francis Weston, and Thomas Olney. Roger Williams being the chief instrument of this work of God, and also in settling this colony, we shall here give a connected view of his origin, character, banishment, &c. Although many things have already been said of this distinguished man, yet we have purposely omitted the following sketches, that they might stand in connexion with the church which he founded; they are found in its records, from which they are here transcribed.

"Mr. Williams was a native of Wales, born in the year 1598, and had a liberal education, under the patronage of Sir Edward Coke. The occasion of Mr. Williams' receiving the favor of that distinguished lawyer was very singular. Sir Edward, one day, at church, observing a youth taking notes from the sermon, beckoned and received him into his pew. He obtained a

sight of the lad's minutes ; which were exceedingly judicious, being a collection of the most striking sentiments delivered by the preacher. This, with Mr. Williams' great modesty, so engaged Sir Edward in his favor, as to induce him to solicit Mr. Williams' parents to let him have the care of their son ; which was readily granted. Mr. Williams soon entered on the study of the law, and received all possible assistance from his generous patron ; but finding this employment not altogether agreeable to his taste, after pursuing it some time, he turned his attention to divinity, and made such proficiency therein, as encouraged Sir Edward to obtain him episcopal orders. His preaching was highly esteemed, and his private character revered. By embracing the sentiments of the Puritans, he was greatly exposed to suffering, and at last was thereby compelled to leave his native country. He embarked for America, on February 5, 1631, being then in the 32d year of his age. On his arrival, he was called by the church at Salem to join in the ministry with Mr. Skelton ; but the Governor and Council not being satisfied with it, the appointment was suspended. This was a means of his being called by the church at Plymouth, where he preached two or three years, and was held in high estimation by Governor Bradford and the people. The former was pleased to give this testimony of Mr. Williams ; ' He was a man, godly and zealous, having many precious parts. His preaching was well approved, for the benefit of which I still bless God, and am thankful for his sharpest admonitions, so far as they agreed with truth.' Mr. Skelton, of Salem, now growing old, a second application was

made to Mr. Williams ; but many of his Plymouth friends were against his removal. One Mr. Brewster at length prevailed with the church to dismiss him ; saying, ' If he stayed, he would run the same course of rigid separation and anabaptism which one Smith of Amsterdam had done.' He accordingly settled in Salem, and many of the church of Plymouth followed him. The Court again wrote to prevent his settlement, but could not prevail. Morton and Hubbard inform us, ' In one year's time, Mr. Williams filled that place with principles of rigid separation, and tending to anabaptism.' His favorite topic, *liberty of conscience*, a subject he well understood, gave offence to a few of the leading part of the congregation ; but this would have been borne with, had he not further maintained that civil magistrates, *as such*, have no power in the church, and that Christians, *as such*, are subject to no laws or control, but those of King Jesus.' This so greatly enraged the magistrates, that they excommunicated and banished him. The town was again enraged at the conduct of the magistrates, and several of the inhabitants followed their minister. This was done in the winter of 1636. When they were out of the Massachusetts jurisdiction, they pitched in a place now called Rehoboth ; but the men of Plymouth hearing thereof, sent to inform them that they were settled on lands within their territories. Now they had no refuge, but must venture among savages ; and it is said, that Mr. Williams and his friend Olney, and Thomas Angel, a hired servant, came over the river in a canoe, and were saluted by the Indian word that signifies, *What cheer ?* They then came round Fox Point, until they met with a pleasant spring, which runs to this day, and

is nearly opposite the Episcopal Church. Being settled in this place, which, from the kindness of God to them, they called PROVIDENCE, Mr. Williams and those with him, considered the importance of Gospel Union, and were desirous of forming themselves into a church, but met with a considerable obstruction; they were convinced of the nature and design of believer's baptism by immersion; but, from a variety of circumstances, had hitherto been prevented from submission. To obtain a suitable administrator was a matter of consequence: at length the candidates for communion nominated and appointed Mr. Ezekiel Holliman, a man of gifts and piety, to baptize Mr. Williams; and who, in return, baptized Mr. Holliman and the other ten. This church was soon joined by twelve other persons, who came to this new settlement, and abode in harmony and peace. Mr. Holliman was chosen assistant to Mr. Williams. This church, according to Chandler, held particular redemption; but soon after deviated to general redemption. Laying on of hands was held in a lax manner, so that some persons were received without it. And such, says Governor Jenks, was the opinion of the Baptists throughout this colony. Psalmody was first used and afterwards laid aside. These alterations took place about sixteen years after their settlement. The church at first met for worship in a grove, unless in wet and stormy weather, when they assembled in private houses. Mr. Williams held his pastoral office about four years, and then resigned the same to Mr. Brown, and Mr. Wickendon, and went to England to solicit the first charter.* After Mr. Williams' return, he preached

* Some accounts state his ministry in the church to have been but a few months.

among the Indians, whose forefathers were gathered by him. He wrote an account of the Indians, which the then Lords of trade highly commended ; also a defence of the doctrines controverted by the Quakers, and another piece, called the Bloody Tenet, with some other pieces. He died in the year 1682, aged 84, and was buried under arms in his own lot ; now supposed to be not far from the new house lately built by Mr. Dorr on Benefit Street.† Mr. Williams' wife's name was Elizabeth, by whom he had children, viz. Mary, Freeborn, Providence, Mercy, Daniel, and Joseph. The third died without issue, aged 48 years. The others married into the Rhodes, Olney, Waterman, Windsor, and Sayles families ; whose descendants, according to Governor Hopkins, had in 1770 been traced to the number of two thousand.

“ Mr. Williams' character, given by many, as a man, a scholar, and a Christian, was truly respectable. He appears, says Mr. Callender, in his Centennial Sermon, page 17, by the whole tenor of his life to have been one of the most disinterested men that ever lived, and a most pious and heavenly minded soul. Governor Hutchinson, reflecting on the life of this good man, says, ‘ Instead of showing any revengeful temper, or resentment, he was continually employed in acts of kindness and benevolence to his enemies.’ Vol. 1st, page 38. Mr. Callender observes, ‘ the *true grounds* of liberty of conscience were not understood in America, until Mr. Williams and John Clarke publicly avowed, *that Christ alone is King in his own kingdom*, and that no others

† His grave is not certainly known, but tradition makes it to be near some trees to the west of this street.

had authority over his subjects, in the affairs of conscience and eternal salvation.' Governor Hopkins said, 'Roger Williams justly claimed the honor of being the first legislator in the world, that fully and effectually provided for, and established a free, full, and absolute liberty of conscience.' He not only founded a State, but by his interest with the Narraganset Indians, broke the grand confederacy against the English, and so became the savior of all the other colonies.

"Rev. Chad Brown, who succeeded Mr. Williams, in the charge of this church, came to Providence the latter end of the year 1636, by reason of the persecution in Massachusetts. He was ordained in the year 1642. Mr. Brown was one of the town proprietors, and the fourteenth in order. He supported a good character, and was prosperous in his ministry.

"Rev. Mr. Wickendon, who was colleague with Mr. Brown, came from Salem to Providence in 1639, and was ordained by Mr. Brown. He died Feb. 23, 1669, after having removed to a place called Solitary Hill. Mr. Wickendon preached for some time in the city of New York, and as a reward for his labor was imprisoned four months.

"Rev. Gregory Dexter was next in office. He was born in London, and followed the stationary business with a Mr. Coleman.* It is said he fled from his native country for printing a piece, which was offensive to the then reigning powers. He came to Providence in 1643, and was the same year received into the church, being both a Baptist and a preacher before his arrival. He

* This Coleman became the subject of a Farce called *The Cutter of Coleman Street*.
Edwards.

took the care of this church on Mr. Wickendon's removal to Solitary Hill. He was the first who taught the art of Printing in Boston, in New England. He was never observed to laugh, and seldom to smile. So earnest was he in the ministry, that he could hardly forbear preaching when he came into a house, or met a number of persons in the street. His sentiments were those of the Particular Baptists. He died in the 91st year of his age.

"Rev. Thomas Olney succeeded to the pastoral office. He was born at Hertford, in England, about the year 1631, and came to Providence in 1654; but when baptized or ordained is not known. He was the chief who made a division about laying on of hands. He and others withdrew and formed a separate church, but it continued only a short time. He died June 11, 1722, and was buried in his own field.

"Rev. Pardon Tillinghast was next in office. He was born at Seven-cliffe, near Beachy Head in Old England, about the year 1622. He came to Providence by way of Connecticut, in the year 1645, and was of the Particular Baptist denomination, and remarkable for his piety and his plain dress. At his own expense he built the first meeting-house, about the year 1700, on a spot of ground towards the north end of the town; having the main street for the front, and the river to the back. A larger house was erected in its place in 1718. He was buried in his own lot, towards the south end of the town; and which is still continued as the burial place of the family.

"Rev. Ebenezer Jenckes succeeded Mr. Tillinghast in office. He was born in Pawtucket, in the township

of Providence, 1669, and was ordained pastor in 1719; which office he held till his death, Aug. 14, 1726. He was a man of parts and real piety. He refused every public office, but the surveyorship of the propriety of Providence. He was buried in the family burial ground in Pawtucket.

"Rev. James Brown, grandson to the Rev. Chad Brown, by his eldest son, born at Providence, 1666, was next ordained to the pastoral office in this church, and continued therein till his death, October 28, 1732. He was an example of piety and meekness, worthy of admiration. He was buried in his own lot at the north end of the town, and a stone was erected to his memory.

"Rev. Samuel Windsor succeeded Mr. James Brown. He was born in the township of Providence, 1637, and ordained, 1763. He continued the care of this church until November 17, 1758, when he died. He was esteemed a worthy man, and had considerable success in his ministry.

"Rev. Thomas Burlingham was in union with Mr. Windsor. He was born at Cranston, May 29, 1688, and was ordained at the same time with Mr. Windsor, but in a measure resigned his care of the church, a considerable time before his death, in order to preach to a new church at Cranston. He died January 7, 1740.

"Rev. Samuel Windsor, son to the aforementioned Samuel Windsor, was next in office. He was born, November 1, 1722, in the township of Providence, and ordained June 21, 1759. He continued his office with ease and some success, till towards the year 1770, when he made repeated complaints to the church, that the duty of his office was too heavy for him, considering the

remote situation of his dwelling from town. He constantly urged the church to provide help in the ministry, as he was not able to serve them any longer in that capacity, without doing injury to his family, which they could not desire.

*Rev. James Manning, afterwards Dr. Manning, was born in Elizabethtown, New Jersey, Oct. 22, 1738.

From the piety of his family and the respectable standing of his connexions, he early enjoyed the benefit of good examples in aid of wise and prudent counsel, and was not exposed to the pernicious influence and contagion of corrupt manners and profanity, as children in larger towns generally are. Those who engaged his society, or were only occasionally in conversation with him, after he arrived at mature age, could testify that such ease and elegance of manners, such chaste and pure language, combined with such habitual gravity, could never have been grafted on an impure stock, but must have commenced with his earliest years, and grown with his growth

Dr. M. was educated at Nassau Hall. Soon after he left college, he was called to the work of the ministry by the Baptist Church at Scotch Plains, near Elizabethtown. A short time after, he was called to settle with the Baptist Church in Warren, R. I. where he preached and opened a Latin School. In the year 1765, he obtained a charter of incorporation for Rhode Island College. Dr. Manning was chosen its first President. And when the college was removed to this place in 1770, he

* Most of this account is in the words of Judge Howell of Providence, as selected by the Rev. Mr. Benedict, in his history of the Baptists, from Rippon's Register.

removed with it, where, in connection with the duties of Presidency. He also took the Pastoral charge of this church, and preached to it till near the close of his life.

Mr. Manning was endowed by nature with uncommon powers. In his youth he was remarkable for his dexterity in athletic exercises, for the symmetry of his body, and the gracefulness of his person. His countenance was stately and majestic, full of dignity, goodness, and gravity ; and the temper of his mind was a counterpart of it. He was formed for enterprise ; his address was pleasing, his manner enchanting, his voice harmonious, and his eloquence irresistible.

Having deeply imbibed the spirit of truth himself, as a preacher of the gospel he was faithful in declaring the whole counsel of God. He studied plainness of speech, and to be useful more than to be celebrated. Of the College he must be considered as the founder. Over it he presided with equal skill and dignity. In classical learning he was fully competent to the business of his station. He devoted less time than some others to the more abstruse sciences ; but nature seemed to have furnished him so completely that little remained for art to accomplish. The resources of his genius were great.

Although he seemed to be consigned to a sedentary life, yet he was capable of more active scenes. He paid much attention to the government of his country, and was honored by Rhode Island with a seat in the old Congress. In state affairs he discovered an uncommon sagacity, and might have made a figure as a politician.

But his piety and fervent zeal in preaching the gospel of Christ, evinced his love to his God and to his fellow

men ; and it is in this sphere above all others, that we would cherish the memory of his splendid talents—his forcible and charming eloquence. He died of an apoplexy, July 29, 1791, aged 53 years.



MEMOIR OF THE REV. STEPHEN GANO.

STEPHEN GANO was born in the city of New-York, December 25, 1762, and was the son of John Gano, for many years Pastor of the First Baptist Church in that city.

Mr. Gano was a regular descendant of the Hugonots or Protestants of France, and he considered it an honor to trace his extraction from a community of Christians, equally distinguished for the ardor of their piety, and the severity and duration of their perils and persecutions.

The family came originally from the island of Guernsey, from which they were driven in consequence of the revocation of the famous edict of Nantz, under that faithless and cruel monarch Charles IX. of France. They settled at New-Rochelle, near the city of New-York, and in the vicinity of that city, in New-York and New-Jersey for many generations they principally resided.

The father of the subject of this memoir was one of the earliest friends and patrons of the College in Providence, and his son Stephen was destined to complete his education here, under the care of his uncle, Dr. Manning, who then presided over this rising institution. His early studies were directed to this object; but the troubles of

the war coming on, and other intervening causes, hindered him from going through with the full course of his classical pursuits. After this diversion, his attention was directed to the medical profession, under the tuition of Dr. Stites, an eminent physician of New-Jersey, his maternal uncle; but from this pursuit, while yet a mere youth, he went off to encounter the perils of the war of the revolution, as surgeon's mate on board a private armed vessel on the West-India station. The writer of this article has often desired our deceased friend to reduce to writing some of the painful incidents of this part of his life; but as it was never done, we can only say, that his sufferings and privations were unusually severe, and were often the subject of remark in the circle of his family and intimate friends.

Young Stephen in early life, although born and nurtured in the lap of piety, and surrounded with every facility for the formation of religious character, yet he like many other youth in similar circumstances, was very volatile and gay; and it was not until he had become the head of a family, and had been a number of years a regular practising physician in his native State, that he became the subject of that radical saving change of heart, for which ever after, he stood forth as the bold and uncompromising advocate and defender.

Soon after this important event, his ministerial labors commenced, with an arder and devotion becoming his new and sacred vocation, which were terminated only with the finishing of his mortal career.

After Mr. Gano became a minister of the gospel, he never practised medicine as a regular calling; but in his parochial rounds among the poor of his flock, and

for his intimate friends, he occasionally prescribed and officiated as a matter of mere gratuity, much to their comfort and satisfaction.

Although this distinguished preacher was never honored with a divinity diploma, a compliment which he rather shunned than courted, yet on account of his early professional pursuits, he was universally distinguished by the title of Dr. Gano; and so conscious were the public of his high claims to this title, in its common acceptance among the clergy, that most people supposed him to be a real divinity Doctor.

A few of the first years of the ministry of Dr. Gano were spent in Hudson, Hillsdale, and the adjoining places in his native State, with increasing reputation and success; but in 1792, this church being then destitute of a Pastor, invited him first as a candidate, and in due time gave him a very united call to settle among them; and from this period a new and extensive field of labor was opened before him, which for about thirty-six years he continued to occupy, with an ardor and efficiency, with a popularity and success, which the history of but few pastors of churches will display.

His church stood foremost in age among the American Baptists, and for most of his ministry very few of the Baptist churches of the country, surpassed it in numbers, or in the amount of the population which gathered around the establishment.

As is usual with Pastors of churches, a uniform and reiterated succession of ministerial and professional engagements, of the same daily and perpetual occurrence at home and abroad, furnish but few incidents of sufficient notoriety for the items of a biographical detail; but

thus much may be said of the subject of this sketch, that this laborious and analogous pursuit, with a steady and untiring rotation, with a devout and pious assiduity, were most cheerfully performed.

Success of his Ministry.—Although Dr. Manning, his predecessor in office, was much distinguished for his talents and piety, and for all those traits of character which make a minister useful and beloved, yet his Presidential duties at the College, which he performed conjointly with his pastoral engagements, of necessity hindered that undivided attention to his pastoral charge, which is an absolute *sine qua non*, with a settled minister over so large a flock. And again, the town, up to the time of Dr. Gano's settlement, had but just begun to assume that prosperity and enlargement for which for the most of his ministry it was peculiarly distinguished. Under these circumstances, it was not strange that the church and congregation at the time under consideration were not large. By the returns to the Association at this date, the church consisted of but 165 members, and for many years before, no branches had issued from this ancient body. But so frequent were the revival seasons under the ministry of this spirit-stirring preacher, and so great were the accessions by letters from other churches from abroad, in consequence of the increasing population of the town, that notwithstanding the formation of *five* new churches, viz. three in town, and those at Pawtucket and Pawtuxet, mostly at the expense of this prolific mother of churches, yet she always held her own, and presented a steady augmentation of her spiritual population, until within a few years of her late Pastor's death. The years most distinguished for addi-

tions were, 1793 and '4, 1801—'5—'6—'8—'12—'16 and '20. In this last year the number added by baptism was 147, which made the whole number of the church, 648. Thus it was, in this favored community, that times of refreshing were not with them, as with most bodies,

“ Like angels' visits, few and far between.”

And not only within the circle of his immediate charge, but among all the surrounding churches, his ministrations were attended with unusual success; so that many hailed him as their spiritual father, and as the instrument of their conversion unto God. To preach and baptize were his constant and delightful employment; and but few ministers who had the care of so large a church, performed a greater amount of this kind of service than Dr. Gano.

His public offices and his standing among his brethren.

At a very early period in his ministerial course, Dr. Gano became a leading character among his clerical associates; the care of the churches to a wide extent emphatically came upon him; his counsel and advice were continually sought in cases of trial or of doubt, which was always cheerfully given, in a manner peculiarly familiar and kind. He was well fitted to preside in all ecclesiastical convocations, and his brethren seldom failed to call him to the chair. For nineteen years in succession he officiated as Moderator of the Warren Association, having by the importunity of his brethren continued in the office a number of years after he had earnestly desired to decline the appointment.

In ecclesiastical transactions he had a real tact and

talent, and a facility of accomplishment of a superior kind. With perfect ease and decorum, yet in a kind and condescending manner, he would roll forward the routine of business to a speedy and successful issue. Pertinacity in small matters was not an article of his creed; and while those unacquainted with his mode of doing business would often fear that he was about to yield too far, they would soon experience an agreeable disappointment in witnessing the gain of his condescension.

No man more sincerely abhorred all kinds of tricking and duplicity, of management and ingenuity, in the proper sense of those terms; yet being deeply versed in the subtle obliquities of the human heart, and in the deceptive biases to which good men are often exposed, it is but a matter of justice to say, that in the vigor of his strength, and in the full exercise of his penetrating and commanding powers, but few men in similar stations could equal him in that ease and expedition, in that honest compromise of feelings with which he would bring discordant views, and conflicting parties, to an unresisting and quiet submission.

The peculiar characteristics of his preaching.—Dr. Gand was by nature fitted for a public speaker; his elocution was perfectly natural, not having the least trace of study or art in its character; his voice was uncommonly strong and commanding, and but few men possessed more fully than he, the real *ore rotundo*, the full and sonorous voice, so much recommended by the ancient masters of rhetoric, which made him always to be heard with ease, where most men's voices would fail. The spacious house in which his stated ministerial duties were

performed, being eighty feet square, in the clear, exclusive of the steeple end, and by no means well calculated for the ease of the speaker, was never so fully filled with distinctive sounds, for thirty-six years before, and it is hardly probable that it ever will be for the same length of time again. For speaking abroad or in the open air, his capacities were of a distinguished character.

Dr. Gano as a practical experimental preacher, held a pre-eminent rank: In these kind of discourses he was always at home. In a plain *old-fashioned* manner, to adopt his own phraseology, very frequently employed, he would thunder forth the most awful denunciations against transgressors; while with equal pathos of spirit, and rotundity of voice, he would proclaim the glad tidings of peace, and the acceptable year of the Lord. He was the cordial and ardent friend of religious revivals, and labored most assiduously to promote them, according to his views of duty and propriety; not however with that kind of management and machinery, and those adventitious aids, which modern improvements have devised; and but few ministers among his cotemporaries were blessed with more frequent visitations of the Spirit's power, or with larger accessions to their spiritual charge. These heavenly donations of grace, these copious effusions of celestial succor, were always received with gratitude and joy; they tended much to invigorate his spiritual functions, and to keep alive a devout and active enterprise, among his large and beloved flock.

Dr. Gano was unusually successful as an extemporaneous preacher, and most of his transient discourses, which were by no means few, were delivered in this manner. *Semper paratus*, always ready, was his favor-

its motto; and although he encouraged in general terms, studious preparations for the pulpit, yet he deprecated most strongly and sincerely that timid mistrust of powers, and that fastidious particularity, which leads a minister of the gospel, on any emergency to say, *I am not prepared.*

In prayer and exhortation the gifts of this devotional man, were of a superior order. The closing part of his discourses, and often a considerable share of them, instead of being merely the dull deductions of a duller homily, as is often the case with men of real talents and piety, were always deeply impressive and engaging to all classes of his hearers. There was to saints and sinners, and especially the latter, a Nathan-like plainness; a deep piety of spirit; a pungent earnestness of appeal; a fervor of solicitude; and an awfulness of denunciation, which seldom failed to produce thrilling emotions of a deep and durable nature.

Never could it be said of him, in the language of Milton, respecting certain graceless preachers of his day,

"The hungry sheep look up but are not fed."

With the more spiritual part of his hearers, to quote a sentence from the language of his ancestors, of which he was peculiarly fond, there was *je ne sais quoi*, I know not what unaccountable charm, which generally secured to him, with this class of people, the palm of victory, amidst all the more highly finished discourses of his ministerial compeers.

His peculiar views of Christian doctrine and religious rites.—Dr. Gano was an orthodox divine, in the true acceptance of the term—and never did he shrink from

an open avowal of his opinions, however unpopular they might be. The doctrine of the Trinity, the supreme Deity of Jesus Christ, his vicarious atonement, the decrees of God, and the sovereignty of grace, were sentiments in which he was thoroughly settled; and yet no minister could be more free and unfettered, in preaching a free salvation to his fellow men. While he was firmly established in his orthodox opinions, yet he most seriously and religiously detested that hyper-orthodox theology, that antinomian straight-laced system, which lays such a paralyzing hand on the tender sympathies of piety, and so much hinders the freedom of a minister's address to his fellow men; that thick-skinned monster of the ooze and the mire, as Robert Hall has denominated this system, which no weapon can pierce, no discipline can tame. That sort of cold-hearted fatality was an object of his peculiar dislike.

As to his denominational views and attachments, Dr. Gano was a Baptist of the old school, of the true, regular and orthodox cast; he was also a thorough-going adherent to all the peculiarities of his favorite sect, with the exception of the treatment of persons baptized by immersion in other communities. He had no scruples at administering the ordinance of baptism to all in whom he could recognise the characteristics of genuine discipleship to our blessed Lord, whether they were about to become church members with his own denomination, or to unite in other communities. He was also fully settled in the belief, that the Baptist Churches ought, in consistency with their principles, to admit to their communion table all real Christians, who have been baptized by immersion on a profession of their

faith, to whatever denomination they might belong. Many were the cases of his performing the baptismal rite to members of Pedobaptist churches; and not unfrequent also were the instances of such persons, in the course of years, placing themselves under his pastoral care and protection.

His intercourse with other denominations was of that open and dignified character, which commanded for him universal respect, even among those who differed from him widely in opinion, and who were perfectly acquainted with his firm attachment to his own peculiar views. Exuberant professions of catholicism, as a mere matter of compliment, could never be ascribed to Stephen Gano. The gauge and dimensions of his charity, were well defined and well understood; all who knew him, knew exactly where he stood, and where they might find him at another time. While he was an uncompromising supporter of his own opinions, yet his house and his pulpit were always open to evangelical clergymen of all creeds and forms; and but few ministers in any place, performed more acts of clerical courtesy than he.

Summary and concluding remarks on his character and life.—Real, undisguised, open-hearted Christian sociability and hospitality, upon the true gospel model, were conspicuous traits in the character of this excellent man. House-room for *many*, and heart-room for *multitudes*, were his favorite mottos; and never did the poor of the flock, or of the priesthood, find a more open and accessible mansion than was found at Dr. Gano's.—Honesty and openness in every pursuit were his pride and his boast, but affectation of every kind he most

heartily abhorred. The sentiments of the pious Cowper, one of his favorite authors, on this subject, were by him often repeated with a peculiar emphasis and cordiality:

“ In man or woman, but for most in man,
And most of all in man that ministers
And serves the altar, in my soul I loathe
All affectation. 'Tis my perfect scorn;
Object of my implacable disgust.”

Another quotation from the same poet, expressive of an entire confidence in the wisdom of Providence, with respect to his own affairs, and those of all his friends, was as heartily and frequently made:

“ God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall,
Just in the niche he was ordained to fill.”

A mutual attachment between the minister and his flock, bound them together with the strong ties of increasing endearment; and so well was this understood, that in but one solitary instance was there any overture for his removal. Early in the present century, the first Church in New-York having erected a new and spacious house of worship, and being then destitute of a pastor, in a respectful and decorous manner opened a negotiation on the subject of obtaining this rising son of a father, whose memory they still held dear. He was invited to preach at the opening of the new house, and during the visit the subject in question was freely discussed. By him all was given up to the direction of Providence, and the advice of his brethren; but the prompt measures of his people at home soon laid all

questions of his change of location entirely at rest.— And so perfectly uncommitted was the faithful pastor in the affair, that all passed off without any injurious effect.

Travelling excursions Dr. Gano through life peculiarly enjoyed, and until the fatal disease which terminated his life had incurably fastened on his frame, they always contributed to his general health. His father and family being early settlers in Ohio and Kentucky, while the country was yet in a wilderness condition, and much exposed to assaults from the direful sons of the forest, he was an extensive traveller in those wild and ultramontaine regions. As early as 1790, not far from the present location of the city of Cincinnati, he baptized a few persons, and was the principal instrument in organizing the first church of the denomination which was known to exist on the north of the Ohio river, in that extensive country then known by the name of the North Western Territory

Dr. Gano was a man of strong muscular powers, of good personal appearance, being naturally inclined to a corpulent habit, but not to a burdensome degree. He was well fitted for all the labors which naturally devolved upon him; and his fortitude and firmness were equal to his strength; and his unceremonious encounter of all that is laborious and fatiguing in a minister's travels and official pursuits, were well calculated for examples to the younger and often over-cautious sons of the ministry. Punctuality and dispatch were among the first lessons of his business creed, and nothing but insurmountable impediments occasioned any hindrance or delay.

In the office of baptizing, in the peculiar mode of his

people, he was most distinguished on account of the graceful and easy manner in which he performed the rite.

While therefore he was justly denominated a Boanerges in the pulpit, he was equally entitled to the appellation of a John Baptist in the stream.

The final cause of the premature dissolution of the healthful frame of this vigorous man, is thus described by Dr. Levi Wheaton, his family and attending physician.

"The disease which was the immediate cause of his death, was a dropsy of the chest. He had suffered several attacks of pleurisy, in preceding years, which seem to have led to a chronic inflammation of the pleura (or membrane which lines the chest) and a consequent effusion of water into its cavity. This had doubtless been making gradual advances for a long time, as he was often affected, after any great exertion, with a breast pang, attended with an irregular pulse, which led him and his medical friends to suspect some organic disease of the heart. But a post mortem examination (which he himself had requested) did not confirm it, whilst his lungs were found inundated and compressed to an extreme degree."

Although the complaint of which he died, had been for years afflicting him, his last illness may be considered as commencing on Saturday night, Jan. 26, the account of which he thus notices in his short memorandum, kept only for his own inspection:

Jan. 27. Had a severe attack of my breast complaint last night, after I had retired; was obliged to bleed myself copiously, and obtained relief. Oh, blessed God! give me an habitual preparation to meet the pale messenger, whenever it comes. Preached in the morning from 1 Thess. iii. 5; in the afternoon from Heb. vi. 18. Did not venture out in the evening; read Fuller's life of Pearce. Oh to be so devoted—to be Christ-like.

The above is thus particularly given, thinking some of the Church will recollect his feebleness of body, but energy of affection that day, in endeavoring to lead sinners to that Savior who was so precious to his own soul.

Feb. 4. Oh Lord, thou art graciously reminding me of the necessity of being momentarily prepared for eternity.

17. Oh, how my soul longs once more to proclaim Jesus and him crucified. Oh, my soul, how good is the Lord; although painful in body, calm in mind, enlargement in prayer. Let me look unto Jesus, the only friend of poor sinners, the great Physician of soul and body.

23. Weary, restless night. Oh that my soul could feel to bless God for all his mercies, and be humble before him.

24. Through divine goodness God has permitted me once more to visit the house of worship.

March 9. Was blessed this morning by frequenting the house of prayer, and preaching from Heb. xi. 16. Oh that my heart might be filled with love and gratitude to God for all his numberless mercies.

16. Preached all day, but a dull season. Oh, Lord Jesus, I have great reason to lament before thee my awful stupidity. Blessed God, arouse me from my lethargy. Although physically inactive, it forms no excuse for my mental inactivity.

23. Dr. Wayland preached this morning. I attempted in the afternoon, from Matt. xi. 11. Poor season—poor, barren sermon. Oh Lord, when shall I arise, or shall I ever rise more out of self. God be all my heart, and in preaching.

24. Great reason to be grateful to God that I am able to sit up and enjoy so much freedom from pain; but oh, how sluggish my dull soul in the things of God! Awake, awake! put on strength and stand prepared thou, my soul, for all thy heavenly Father's will. Come, now, let me enter into the chambers of divine grace, and take refuge in the immutable perfections of my God!

27. In looking back upon my past course, I am fully satisfied the doctrine I have preached is the truth of God's most holy word. But I have reason to blush and be confounded, in retrospect of my coldness and want of divine life and fervor. Oh, how much selfishness.

29. Let me be still and know that God is God, although I may be laid aside as useless and unprofitable, yet the Lord will execute righteousness and perform all his pleasure.

30. Permitted once more by divine goodness to sound the gospel trumpet—Matt. xx. 6: "Whystand ye idle?" Rev. Mr. Eastman preached in the afternoon.

April 1. Quite feeble. Visit from Dr. Wheaton. I may be mistaken, but have strong impressions that my sojourning on earth is short. Oh, blessed God! I thank thee my mind is tranquil; although not lively hopes, yet in Christ I do

hope. Oh Lord, prepare thy dust for all thy holy and just pleasure.

6. Rev. Mr. Knott preached this afternoon; Dr. Wayland in the morning, on the Divinity of Christ, an excellent sermon; oh Lord, set it home upon the hearts of the people. I administered the communion.

[This was the last season he ever met the Church around the table of our blessed Savior, to commemorate his dying love.]

7. Find I want more complete resignation to the divine will to be laid aside from preaching; for this I hope I pray. My judgment is convinced, that all God does must be for the best. Why, then, not submit to that which is best?—Alas! how treacherous is my sinful heart. Oh Lord, change my heart from the deep pollution which mars all I do!—Leave me not, thou God of my salvation; uphold me by the hand of thy righteousness. I know I feel that if ever my soul is saved, it will be by the pure mercy of God, through the merits of the Lord Jesus Christ.

9. I hope I do not complain of being feeble in body; my mind is free from distressing fears of death; but I need a closer walk with God—a calm and heavenly frame. Sometimes I long to be swallowed up with Christ in a better world; but if this is the case, why am I not perfectly resigned to wait all the days of my appointed time, till my change come? What a blessing that the future steps and termination of our earthly course is veiled from our knowledge! Oh to live by faith on the Son of God. As for my worldly preparation for death, it is as well as it can be; my house is, I trust, in this respect in order.

13. Preached this morning from II. Cor. vi. 18; Professor Elton in the afternoon—rich in instruction: “John fulfilled his course.” Bless the Lord, oh my soul, who has carried me through another Lord’s day, although debilitated in body, strong in the Lord.

27. I attempted to preach from Romans v. 4: Christian experience. Found considerable difficulty in speaking from the fluctuation of my heart; but, blessed be God, freedom of mind.

[This was the last time he ever attempted to preach.]

Prof. Elton preached in the afternoon; an uncommon excellent sermon, from Isaiah: “His name shall be called the Almighty God.” Precious!

28. I feel the outward man is held from falling by a very

slender thread. Oh, blessed God, prepare thy poor sinful dust for the fall, whenever and by whatever means it is effected. Thou, O God, cannot err; to thee would I commit my all.

May 4. Upon serious reflection concluded it was not duty to visit the house of God to-day. Read Fuller's discourse on Revelation.

11. I was blessed with the privilege of attending public worship; heard Mr. Knowles all day.

18. Although exceedingly weak and feeble, visited the house of prayer all day; heard Mr. Babcock: if not deceived, it has been a more than usually solemn day to my soul,

He never again entered that house.

19. Very unwell. Oh how wonderful, when I am so admonished of the speedy termination of life, that my heart can be so dull! Oh, Lord Jesus, revive me by thy grace, and fill me with thy love. My outward man is decaying. Oh Lord, all my times are in thy hand—hold thou me up and I shall be safe.

23. Very much depressed in body. Dr. W. came and prescribed; little faith on my part. O for preparation of heart to suffer and do the will of God. My hopes are bright and clear—my faith strong in the Lord.

24. Rode to Pawtucket, but was much exhausted. While weak and feeble in body, had a joyful time in view of the dying love of Christ. Oh thou Fount of life, grant unto thy dust a humble and holy submission to all thy will.

25. Let my heart bless God, that, although deprived of meeting, I am not of reading. Read Jay's lectures: this is the kind of reading my soul loves.

27. More comfortable. I feel like being in a ship with the port just in sight, then drove back again to sea. I hope I am not unwilling to come back again. I pray for patience, that I may be willing to bear every pain and distress. My blessed Master sees best for me.

28. Very much distressed—think and talk only of heavenly things, my Savior appears so precious.

June 26. II. Peter, i. 11: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Had a most delightful and soul-refreshing contemplation on this blessed passage of scripture this morning, in the midst of great bodily weakness. The great and unparalleled goodness of Almighty God, in his making provision for the glorification of his children, after their serving and suffering according to his will, and preserving them while walking through this dark wilderness,

to lead them through the dark valley of the shadow of death, to enter upon a state of blessedness in the regions of immortality, and that the entrance to that glory should not be alone, but under the direction or ministration of those appointed for the work of conductors. The angels are "ministering spirits sent forth to minister for them who shall be heirs of salvation." Surely these heavenly messengers will not cease their friendly offices at the time when all nature fails, and their ministry is so much needed. Oh abundantly. The Lord is their portion. "Thou art with me." The Savior who redeemed them by his blood, will not forsake them, but give them his presence. The Holy Spirit, their sanctifier and purifier, will still be with them. Probably some of the precious inhabitants of Heaven stand ready to welcome the brother pilgrim home. So an entrance is abundantly ministered unto them into the everlasting kingdom of our Lord and Savior Jesus Christ. "A kingdom of Kings without a single tyrant, and a kingdom of Priests without a disputant." What an infinite drawback on Heaven must there be, if eternity were not inscribed upon it. But what infinite perfection results from the nature, glory, and perpetuity of this kingdom of righteousness and peace, where not a single law or will of the King of kings will ever be disobeyed or transgressed; where every subject of this glory will fill his respective situation, and be perfectly satisfied with the place and part assigned him, in increasing the revenue of glory.— Oh, my soul, let me wait all the days of my appointed time, until this entrance shall be ministered unto me, and before the throne of our Lord I shall bow and worship, without sin, sorrow or interruption. O ye followers of the Lamb, be not dismayed at the intervening clouds, nor faint under the pressure of trials between this and your entrance into glory.

July 12. Four o'clock, P. M. Upon serious reflection I would not, if I could, exchange conditions with my future prospects, however distressed in body, with the most wealthy of the sons of men, nor with the man flushed with health, could an assurance of its being continued to the age of Methuselah, or with the most famed of mankind, whether hero, legislator or philosopher, if the fame, health or wealth was confined to this world. How infinitely superior is the enjoyment of a covenant-keeping God, abounding in mercy thro' the merits of our adorable Lord and Savior Jesus Christ.

20. Having by illness been prevented from inserting any accounts or memoranda in this book, I would to the honor of divine grace, observe, my mind has generally been tranquil, sometimes happy in my God. My greatest fear has^t been an

impatient spirit, under my protracted illness, from which I do most earnestly beseech the Lord to keep me. I know what he appoints is best. O, to be still and know him.

He never again took up his pen, except to address a few lines to his absent daughter. The slight sketch that now follows was kept by one of his children, for the comfort of her that was not privileged to be with him; it is imperfect, might have been as much again, as he was continually, when able to speak, testifying of the love of God, the unsearchable riches of Christ; and the prayers offered for the church of his peculiar care, will never be forgotten by those who heard them. The church, *the dear church*, dwelt upon his heart.

Friday, August 1. Seized with very violent distress all over. About 3, P. M. said, "I believe I am dying." Continued through the afternoon and night, till toward morning, somewhat relieved. About 9 it came on again—hardly spoke till about 11—said he had realized that verse,

"Jesus can make a dying bed
"Feel soft as downy pillows are."

A number of friends being present, requested Mr. L. to read the 23d Psalm, and Mr. B. to pray; then was sung by his desire,

"When I can read my title clear."

His countenance was truly heavenly; he seemed raised above the world. Suffered much through the remainder of the day and night: seemed too weak to speak Lord's day morning, but about 1 revived; spoke of the day and who had preached: said his own mind had been meditating upon that passage in Heb. xii. 22, 23, more particularly on that clause, "and to the spirits of just men made perfect." They had, like us, been redeemed by the blood of Christ, and were now perfect, being with God. "I wish I could talk, to tell you my meditations, but I cannot; the love of life is natural—but could I live to the age of Methuselah, with worlds at my command, it would be no temptation to leave the port I have so nearly in view. It does look pleasant." One says, "We will try to throw away selfish feelings, and rejoice with you."

"Surely you may, for I have been a man of affliction—have known sorrow—few have had a more checkered life; but I hope it is to refine me. I can bless God I have not had one trial too many or severe." After a long pause, a friend observed, it had been a clear pleasant day. He then exclaimed, "Oh, how pure will be the air in heaven. Let me but get there, and you may enjoy all below. I love my children; but I love my Savior better; and the hope of meeting them again, comforts me in parting. It is in the same way we must all be saved through grace, free, sovereign grace. I trust we shall meet in heaven, freed from *sin*, washed in the blood of Jesus."

4. A very distressed night. "Wearisome days and nights are appointed unto me; but I bless God I have been enabled to give it all up to him, and feel perfectly willing to have it just as it is. I have resigned myself into his hands, knowing he will not inflict one pain too much." Continued much the same till Thursday, when appearances indicated speedy dissolution. Deacon M. having been sent for, he said to him, "Oh my brother, I am glad to have an opportunity to express to you, that you may tell the dear church, that the doctrine of the DEITY OF JESUS CHRIST is my support—it is the rock on which my soul rests in the last hour." "You still hold that doctrine, then, Sir?" "That doctrine holds me, or I should sink."

He clasped his child's hand, and said, "Oh, my child, weep not for me; are you not willing I should go to my God, to be like my Savior?" The words of the Psalmist were often and with visible pleasure repeated by him: "Thou shalt guide me with thy counsel and afterward receive me to glory."

When visited by his friend Dr. S. from Boston, although too feeble to say much, he wished to give testimony to the support and consolation he was deriving from that religion he had so long preached. To one friend he quoted with many pauses, the language of the apostle: "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels—to the general assembly—of the church of the first born—which are written in heaven—and to God the judge of all—and to the spirits of just men made perfect."

August 11. Being more comfortable, said he had thought much of that text, "Kiss the Son, lest he be angry with you." The character, attributes and condescending love of the Son, our own sinfulness, depravity and wretchedness, all of which should lead us to kiss the Son, to prevent his

just anger and indignation against such sinners. Through the week his difficulty of breathing prevented his saying much; but his mind was evidently engrossed with heavenly things.

17. *Sabbath afternoon.* He said, "Oh, how clear the sky looks—no cloud—and so it is with my mind. All may be darkto-morrow, but I bless God for this." Exceedingly distressed in body through the night, but great spiritual enjoyment. Said to one, "Not a cloud, but all clear sunshine. I have been trying to find a dark spot, but all is bright."—"Oh, dear father, I hope the dark spots are all banished forever." He said, "Forever—yes, I trust it is; I shall be with my Savior. I feel filled with God and Christ; how much reason have I to be thankful, that amidst all my weakness on many subjects, my mind still clings to religion. The love of Jesus grows more and more precious."

"Oh, if my Lord would come and meet,
My soul would stretch her wings in haste,
Fly fearless through death's iron gate,
Nor feel the terrors as she passed."

Monday, August 18. His Lord did indeed 'come and meet,' and released his willing soul from the tenement of clay, at half past 3 o'clock, P. M.

Dr. Gano died as he had lived, with the full hope and strong assurance of a blessed immortality. He had been four times married, and his widow and six children, all daughters, still survive him, all of whom a number of years before his death, he had the happiness of receiving as members of his spiritual charge.

LIST OF MEMBERS.

PASTOR,

ROBERT EVERETT PATTISON,

Settled March 21, 1830. .

DEACONS,

Ordained October 17, 1811.

JOSEPH MARTIN,
JOHN HILL,

JOHN DEXTER,
NATHAN WATERMAN, jr.

<i>Members' Names.</i>	<i>When admitted.</i>
Allen Polly,	Jan. 31, 1794.
Arnold Elizabeth,	March 26, 1801.
Atwood Freelope,	May 23, 1805.
Amsbury Jesse,	July 30, 1805.
Arnold Anna,	" " "
Angell Fenner,*	Nov. 2, 1809.
Angell Sarah,	Nov. 28, 1810.
Arnold Elizabeth,* (Pawtuxet)	
Arnold Elizabeth (widow,)	
Amsbury Hannah,	
Arnold Sally,*	Nov. 2, 1815.
Arnold Alfred,*	Dec. 3, 1815.
Arnold Lydia,	Oct. 3, 1816.

* Non-residents.

Albro Elizabeth,	May 2, 1819.
Atwood William H. *	March 21, 1820.
Albro Abby,	" " "
Austin Meriba, [Hendley]	May 6, 1820.
Austin Sarah,	August 3, 1826.
Arnold Frances R.	June 2, 1831.
Arnold Cornelia E.	" " "
Arnold Albert A.	Aug. 6, 1831.
Arnold Horace B.	March 1, 1832.
Andrews William,	June 2, 1832.
Andrews Delilah,	" " "
Aldrich Anna,	" " "
Bradford Alice,	
Brown Amey,*	Aug. 1795.
Butts Mary,	April 23, 1801.
Boyd Elizabeth,	" " "
Baker Freeloove,	June 30, 1805.
Babson Isabella,	Feb. 20, 1806.
Brown Sarah,	March 3, 1806.
Butts Philina,	April 24, 1806.
Bates Lydia,*	June 23, 1806.
Bowen Rachel	
Brown Lucy [Martin]	
Boyd Ann Elizabeth,	
Bogman Joseph,	
Boyd Mary G. [Pierce]	
Barker Susan H. [Cooper]	
Brown Elizabeth,*	Oct. 1, 1812.
Baily Susan,	April 7, 1816.
Brown Olive,	" " "
Blake Mary,	Aug. 1, 1816.
Brayton Nancy,	Nov. 29, 1816.
Baker Richard,	Feb. 2, 1820.
Baker Betsey,	" " "
Brown Mary L. [Southworth]	March 21, 1820.
Brown Hugh H.	April 1, 1820.
Brown Eunice E.	" " "
Billings Eliza, [Hall]	" " "
Barton Emeline [Martin]	" " "
Barton John B.	March 2, 1822.

Barton Hannah,	" " "
Beckwith Alice,	March 7, 1824.
Bump Nathaniel,	Aug. 7, 1825.
Budlong Susan, [Clafflin]	Jan. 3, 1826.
Budlong Rebecca A.	June 4, 1829.
Budlong James E.	" " "
Baker Avis,	April 29, 1830.
Brown Susan,*	" " "
Brown Sally,	June 3, 1830.
Bump Anna,	June 2, 1831.
Bump Eliza,	" " "
Bates Joanna,	" " "
Bates Varnum J.	" 4 "
Brown Julia Ann,	Nov. 3, 1831.
Brown Eleanor,	" " "
Bacon Isaiah,	March 15, 1832.
Bradley Charlotte,	May 6, "
Bogman Abby C.	" " "
Borden Susan E.	" " "
Barton Rhoda C.	" " "
Budlong Huldah,	" " "
Budlong Tabitha G.	" " "
Budlong Isabel L.	" " "
Brown Elizabeth E.	" " "
Blake David B.	" " "
Baker Mary H.	May 31, 1832.
Brown Christopher F.	June 28, 1832.
Bogman Benjamin,	July 19, 1832.
Cranston Sarah,	March 7, 1790.
Cahoone Lillis,	
Chace Zilpha [Teal]	July 7, 1793.
Chace Abigail [Peck]	" " "
Castel Mary [Smith]	" " "
Clifford Freelove,	Sept. 1, "
Chace Mary,	March 26, 1801:
Coggeshall Hannah,	" " "
Calder Agnes,	May 23, 1805.
Cozzens Lucy,	" " "
Clarke Ruth,	June 27, "

Cady Jonathan,
 Cady Mary,
 Comstock Sally,*
 Callender Amey [Grayson*]
 Carnes Mary [Robinson]
 Coy Lydia, [Pearson]
 Calder John,
 Church Mary,
 Chandler Abby,
 Chaffee Eliza, [Fisher]
 Chaffee Ann,
 Cooper Hannah,
 Coggeshall Mary [Low]
 Cozzens Charlotte,*
 Carpenter Mary,
 Carpenter Job,
 Chace Polly,
 Covell Ziba,
 Covell Nancy,
 Cole John,*
 Cooke Fanny,
 Cowing Fanny [Pitts]
 Carpenter Mary Ann,
 Clapp Russell,
 Cheever Daniel,
 Cleaveland Charlotte, [Willard]
 Caswell Alexis,
 Clark Lydia,
 Coleman Walter,
 Coleman Mary,
 Cushing Hannah [Budlong]
 Croade Mary T.
 Carroll Eliza M.
 Clark Eliza S.
 Chaffee Ann B.
 Cady Elizabeth,
 Carpenter William,
 Clemmons John,
 Carpenter Emily G.
 Cheever Alice E.
 Clark Eliza Ann,

July 25, "
 Dec. 26, "
 June 23, 1806.
 Jan. 22, 1807.

March 3, 1816.
 " " "
 May 5, "
 " " "
 Oct. 6, "
 Jan. 2, 1817.
 Feb. 28, "
 March 29, "
 July 31, "
 " 29, 1819.
 " " "
 March 6, 1820.
 " " "
 " " "
 " " "
 April 1, "
 May 6, "
 June 2, "
 July 1, "
 Oct. 5, 1822.
 July 1, 1824.
 " " "
 June 3, 1830.
 March 31, 1831.
 June 2, "
 Aug. 4, "
 Nov. 3, "
 " " "
 Feb. 2, 1832.
 March 15, 1832.
 May 6, "
 " 31, 1832,
 " " "

Clark Amey,
Calder James H.

July 19, 1832.

" " "

Dexter Mary,
Davis Sarah,
Dexter John,
Dexter Lucina,
Daniels Abigail.
Dorr Sally.

June 28, 1794.

March 26, 1795.

Dec. 1, 1801.

Oct. 24, 1805.

Dunn Amey,
Dexter Louisa [Mumford]
Dawless Rosamond [Hopkins]
Dana Nancy, [Burr]
Dods Louisa, [Nye]
Daggett Nancy,
Douville Rebecca,*
Davis Isaac,*
Davis Mary Ann,
Dods Maria,
Dods Rosanna,
Daniels Peter,
Davis Benjamin,*
Dellingham Adeline. [Winslow]
Drown William,
Drury Asa,

Feb. 7, 1808.

May 5, 1816.

" " "

Jan. 3, 1817.

March 6, 1820.

May 6, "

Sept. 27, "

Nov. 2, "

July 4, 1824.

Nov. 4, "

Nov. 4, "

July 7, 1826.

June 4, 1829.

July 30, "

Feb. 2, 1832.

March 1, 1832.

Eddy Mary,
Eathforth Elizabeth,
Eddy Patience,
Easton Mary.
Easton Elizabeth,
Easton Hetty,
Eills William,
Easton Norman,
Eddy Richard E.
Eddy Hannah,

Aug. 29, 1793.

March 26, 1801.

Jan. 24, 1805.

March 3, 1816.

July 7, "

May 6, 1832.

" " "

June 3, "

" " "

Farnum Anna,*
Farnum Lydia.*
French Betsey [Winslow]
Fox Rhoda.
Freeman Caroline.*

March 6, 1808.

Farrier Nancy, [Ricks]
 Fox George W.
 Farnum Lydia,*
 Foot Joseph,
 Foley E. R.
 Field Thomas R.*
 Fisher Abby,
 Fuller Eliza [Harris]
 Farrier Mary,
 Fay Eliphaz,*
 Fenner Mary,
 Fairbrother Francis B.
 Fisher Nancy,

May 5, 1816.
 July 7, 1816.
 Aug. 3, "
 Oct. 11, 1818.
 July 4, 1819.
 March 21, 1820.
 May 6, "
 " " "
 " " "
 Aug. 5, "
 Aug. 19, 1830.
 March 1, 1832.
 May 31, "

Gonsolve Elizabeth [Perry]
 Grant Cyrus.
 Gonsolve Charity.
 Goss Nancy [Bogman]
 Granger Sally,
 Greene Susan,
 Grafton Samuel,*
 Gano Eliza B. [Rogers]
 Gardner Clark,*
 Greene Sarah Ann,
 Greene Nancy B.
 Gray Eliza B.
 Gray Jonathan,*

March 28, 1805.

June 2, 1816.
 July 4, 1816.
 March 29, 1817.
 Aug. 30, 1818.
 April 1, 1824.
 Aug. 3, 1826.
 June 4, 1829.
 June 2, 1831.
 June 28, 1832.

Hill John,
 Hall Mary,
 Hall John,
 Hawkins Thankful.*
 Harwood Edward,
 Harwood Catharine,
 Harwood Harriet [Chace]
 Holroyd Sally [Kendall]
 Hopkins Nancy.
 Hathaway Elizabeth.
 Hopkins Mary.
 Heath Rhoda.*
 Hill Martha.

April 25, 1790.
 May 28, 1801.
 July 23, "
 Feb. 20, 1806.
 " " "

Hathaway Sophia, [Springer]	April 7, 1816.
Hellen Jane,	July 7, "
Helme Elizabeth,	Aug. 3, "
Harrington Sarah,*	Nov. 29, "
Humes Sally,*	Dec. 4, 1817.
Humes Abby,	July 29, 1819.
Haskell Keziah,	Nov. 3, "
Harwood George S.	March 21, 1820.
Harwood Catharine, [Wäbur]	April 1, "
Hathaway Mary,	May 6, "
Hathaway Sarah,	June 2, "
Hawley Emily Ann, [Eddy]	" " "
Hall Eliza,	" " "
Hale Lydia,	Aug. 5, "
Hill Jeanette,	Oct. 30, 1823.
Hawes Sabra,	March 31, 1825.
Haile Mary Ann,	Nov. 1, 1827.
Harwood Edward, Jr.	Feb. 28, 1828.
Hazard Eliza,	July 3, 1828.
Humphreys William S.	June 4, 1829.
Harris Isaac,*	July 29, 1830.
Holden Betsey,	March 31, 1831.
Hendley Mary Ann,	June 2, "
Howell Martha B.	" " "
Howell Sally B.	" " "
Haile George,	Aug. 5, 1831.
Haile Mary,	" " "
Hawkins Pamela,*	Nov. 3, "
Hellen Mary,	June 2, 1832.
Holroyd James Manning,	" " "
Jenckes Elizabeth.*	
Jones Susannah, [Seekell]	April 17, 1805.
Jones Thomas,*	June 27, "
Jackson Abby,	Aug. 22, "
Justin Eliza,	April 7, 1816.
Jerauld Samuel,	March 3, 1825.
James Elizabeth,	June 4, 1829.
Jolles John,	" " "
James Phebe,	March 31, 1831.
Johnson Harriet,	" " "

Kilbourn Deborah [Weeden,]
Keene Hannah.*

May 24, 1804.

Knowles Amey.

Nov. 5, 1815.

Kinsley Mary,
Keller Maria, [Dix]

March 21, 1820.

Knowlton Rhoda,

April 4, 1822.

Kenyon Sarah,

April 30, 1831.

Knowles Amey Ann,

Aug. 4, 1831.

Langley Joshua H.

March 1, 1792.

Low Lucy,

June 27, 1805.

Lovell Rhoda.*

Langley Betsey.

Luther Eliza.

Latham Sarah.*

Love Ann, [Welles]*

Aug. 1, 1816.

Lake Sally,

May 29, 1817.

Lackey Frances, [Luther]

March 21, 1820.

Lawrence Joseph,*

April 1, "

Le Grand Sarah,

" " "

Luther Pamela, [Barber]

" " "

Leland Dexter.*

June, 1821.

Lovell Nehemiah G.

July 1, 1830.

Lamson Elizabeth,

Nov. 3, 1831.

Lampher Hannah,

March 15, 1832.

Lothrop Samuel S.

April 19, "

Martin Joseph,

July 10, 1785.

Messer Asa,*

April 1, 1792.

Malcomb Dolly,

July 7, 1793.

Martin Mary,

Aug. 4, "

Messer Deborah,*

Oct. 22, 1801.

Miller Patience,

Aug. 27, 1801.

Millard Abia,

"

Martin Amey,

Feb. 5, 1804.

Millard Betsey [Hopkins]

July 30, 1805.

Mason Joseph R.

Mason Polly.

Marble Margaret.

Mason Nancy.

Martin Mary [Arnold]

Martin Sybil [Draper]

Metcalf Elizabeth.

Mann Amey.	
Mowry Amey.*	
M'Lane Rebecca.	
Martin Ann,	Jan. 2, 1817.
Mason Lydia T. [Weatherbee]	Feb. 2, 1820.
Mason James,	March 6, "
Mason Ann,	" 11, "
Mowry Sarah M.*	Sept. 2, 1826.
Millet Betsey,*	Feb. 28. 1828.
Mason George,	March 31, 1831.
Miller Eliza Ann,	May 6, 1832.
Miller Pardon,	" " "
Mason Ardelia H.	" " "
Mowry Celia E.	May 31, 1832.
Mason Sophia S.	July 19, 1832.
Norton Huldah,	March 3, 1816.
Newman Harriet, [Gray]*	May 5, "
Newman Eliza,	July 7, "
Nye Samuel B.*	March 2, 1820.
Newman Sophia, [Hopkins]*	" 21, "
Newton Abner N.	March 1, 1832.
Nichols Danforth,	June 28, 1832.
Olney Sarah,	Feb. 20, 1806.
Ormsbee Mary,	March 3, 1816.
Ormsbee Mary, [Thornton]	July 7, 1816.
Ormsbee Sarah, [Clapp]	April 1, 1820.
Page Polly,*	Jan. 8, 1775.
Peck Mary,	Sept. 1776.
Pitman Eliza, [Willard]	April 25, 1805.
Page Waity,*	July 25, "
Peck Martha,	Aug. 27, 1807.
Pearce Lydia, (widow)	Sept. 6, 1812.
Pearce Lydia,	" " "
Parker Nancy,*	Oct. 4, "
Peck Sarah,	Feb. 2. 1815.
Pike Jonathan,	Aug. 6, "
Pearce Earl D.	April 7, 1816.

Pike Sarah,	March 29, 1817.
Potter Hannah,	April 5, 1818.
Pottle Sarah, [Fox]	Dec. 3, " "
Pitman Ann,	March 6, 1820.
Potter Ira,*	May 6, " "
Place Alice,*	July 1, " "
Pearce Samuel,	Aug. 3, " "
Peck Benjamin,*	" 31, " "
Potter Sally,	Nov. 4, 1824.
Petingale Chloe,	June 3, 1830.
Pattison Robert E. (Pastor,)	Nov. 4, " "
Pattison Sarah L.	" " " "
Pattison Juliette,	March 31, 1831.
Percival Rachel,	Aug. 6, " "
Peck Harriet,	Sept. 1, " "
Rhodes Joseph,*	Aug. 1, 1790.
Ross Daniel V.	Feb. 23, 1797.
Randall Lucina.	
Rhodes Lydia,*	May 23, 1805.
Read Nancy, [Angell]	" " " "
Rogers Priscilla,	June 23, 1806.
Robinson Benjamin.	
Robinson Hannah.	
Ross Elizabeth.	
Rundell Sarah,	July 7, 1816.
Rounds Daniel,	June 2, 1820.
Reed James H.	June 29, " "
Roberts Abigail,	Aug. 31, " "
Robbins Charles,	" 26, 1824.
Rice William,*	May 3, 1827.
Rodman William M.	Sept. 1, 1831.
Ruggles Ruth,	" " " "
Reynolds William H.	Nov. 3, " "
Randall John A. C.	May 6, 1832.
Sheldon Pardon,	Nov. 9, 1770.
Sessions Penelepe,	Oct. 27, 1796.
Spellman Mary,	June 28, 1801.
Spellman Polly, [Purkis]	April 17, 1805.
Snow David,*	" 25, " "

Salisbury Archibald,	June 27, " 1
Spencer Free love,*	July 25, "
Sprague Dinah,*	July 6, 1806.
Staples Ruth,	July 3, 1808.
Salisbury Elizabeth.	
Sheldon Eunice.	
Smith Martha.*	
Seamans Polly,	July 4, 1773.
Stoddard Mary,	June 7, 1812.
Seamans Nancy,*	" " "
Salisbury Lydia,	Aug. 2, "
Smith Polly, [Angell]*	" " "
Sprague Lucina,	May 2, 1813.
Swetland Mary,	" " "
Swift Ruth,	June 6, "
Smith Hannah,*	" " "
Smith Sarah,*	June 4, 1815.
Scott Charles,*	Feb. 4, 1816.
Shearman Mary,	" " "
Salisbury Richard,	March 3, "
Studley Jemima,	" " "
Studley John,	April 7, "
Slocum Sarah,	May 5, "
Simmons John P.*	" 30, "
Smith Lydia,*	July 4, "
Synja Bathsheba,	April 5, 1817.
Spencer Mary, [Wilbur]	March 6, 1820.
Seamans Nancy,	" " "
Springer Abby, [Franklin]	" " "
Stoddard Mary Ann,	" " "
Slocum Alice, [Bennett]	" " "
Staples Samuel,	April 1, "
Seamans Martin,*	May 6, "
Stevens Benjamin,*	June 3, 1821.
Southworth Lydia,	Oct. 5, 1822.
Stocker Abby,	June 3, 1823.
Swaim Samuel B.*	Feb. 28, 1828.
Sheldon Sally,	June 4, 1829.
Scott Mary,*	Aug. 4, 1831.
Stafford Elizabeth,	March 15, 1832.
Sparrey Charles,	April 19, 1832.

Sparrey Ann,	" " "
Sayles Elizabeth,	May 6, 1832.
Slocum Esther,	June 2, 1832.
Thurber Experience, [Barney]	Feb. 19, 1775.
Thurber Relief,	Aug. 1, 1790.
Thurber Elizabeth,	Nov. 7, "
Thurber Phebe,	April, 1796.
Thurber Matilda,	" 1799.
Teel Dorothea,*	" 23, 1801.
Townsend Amelia,	March 27, 1806.
Truman Abigail.	
Thayer Nancy, [Sweet]	
Thurber Polly, [Bowen]	
Tefft Abigail.	
Thomas Emily.*	
Tucker Catharine,*	Jan. 4, 1816.
Truesdell Harriet,	April 7, 1816.
Thornton Esther,	May 5, 1816.
Tillinghast Lydia,	Jan. 3, 1818.
Thurber John G.*	March 6, 1820.
Trask Temperance,	" " "
Thornton Meriba, [Pottle]	" " "
Thurber Abby, [Simmons]	" " "
Tibbitts Maria,*	June 2, "
Taylor Zerviah,	July 10, 1828.
Trickey Sarah,	" 2, 1829.
Thayer Seth,	Aug. 6, 1831.
Thayer Bathsheba,	" " "
Thurber Abby R.	Nov. 3, "
Tillinghast Wilbur,	Feb. 2, 1832.
Vaughan Eliza F.	May 6, 1820.
Vandoorn Sophia,	" " "
Varilly Susan, [Perry]	" " "
Whitman Sarah,	" 21, 1775.
Whipple Naomi.	
Walker David,	Jan. 3, 1808.
Winman Elizabeth,	Aug. 27, 1801.

Wilbur Hannah,	April 23, "
Wilbur Sally, [Gudgeon]	Oct. 22, "
Williams Hannah,	July 23, 1802.
Waterman Nathan, Jr.	Dec. 26, 1805.
Waterman Nancy,	" " "
Whipple Lorana, [Carpenter]	June 23, 1806.
Whiting Betsey,	Aug. 7, 1808.
Wyatt Mary.	
Walker Sarah.	
White Sally,	Aug. 6, 1815.
Wcatherbee Desdemona, [Wesson]	April 7, 1816.
Wheaton Hannah D. [Smith]	July 7, 1816.
Weaver Diana,	March 29, 1817.
Westcott Sally,	May 29, "
Winsor Susan J.*	June 4, 1818.
Wright Polly, [Brewer]	Feb. 4, 1819.
Whipple Arnold,	March 21, 1820.
Wyatt Lemuel,	May 6, "
Wilmarth Eliza,	" " "
Wilcox Joan,* [Seamans]	" " "
Walker Lucina,	June 2, "
Whitmore Mary,*	" " "
Williams Amey,	July 1, "
Whipple Ethan,	Jan. 2, 1823.
Whipple Sally,	" " "
Westcott Sarah,	Feb. 3, 1825.
Wheaton Eliza Ann,	Nov. 1, 1827.
Wayland Francis, Jr.	April 3, 1828.
Wayland Sarah,	Oct. 29, 1829.
Willard Mary E. [Drury]	April 29, 1830.
Winslow Mary,	June 2, 1831.
Wilcox Horace A.	Aug. 4, "
Welles Elisha C.	" " "
Welles Harriet A.	" " "
Williams George,	" " "
Walker Elizabeth,	March 15, 1832.
Whipple Julia,	May 31, 1832.
Whipple Phebe,	July 19, 1832.
Wilder Lucinda,	" " "
Yeomans Henry P.	June 4, 1831.
Yeemans Amos D.	Nov. 3, "

COLORED MEMBERS.

Allen Wait,	Sept. 1, 1793.
Anderson Phillis,	Jan. 1, 1815.
Almy Mary,	Feb. 4, 1816.
Brown Violet,	Dec. 26, 1805.
Butler Eliza,*	Oct. 5, 1822.
Colin Hannah.	
Collins Abby,	Jan. 1, 1815.
Greene Eliza,	March 3, 1816.
Greene Henry,	March 6, 1820.
Hammond Betsey.	
Harding Amelia.	
Harris Nancy,	Aug. 5, 1820.
Hall Hannah,	Sept. 1, 1831.
Johnson Violet.	
Johnson Betsey,	May 7, 1815.
Lothrop Sylvia, [Dalton]	Aug. 29, 1806.
Morse Amey,	June 4, 1831.
Martin Sarah,	June 28, 1832.
Profit Molly,	July 30, 1805.
Perry Sarah,	Feb. 2, 1820.
Swetland Peggy,	June 7, 1812.
Sawin Betsey,	July 5, "
Slocum Harriet,	March 3, 1816.
Swetland Warwick,	June, 1821.
Wamsley Sarah.	
Wright Anna.	
Waterman Esther, [Taber]	
Willis George C.	
Westcott Polly,	March 3, 1816.
Willis Martha,	April 7, 1816.

The following is believed to be a correct list of the persons who have been approbated by the church as Preachers.

NAMES.	WHERE RESIDING.
1775. Thomas Gair.	
1788. Joseph Grafton,†	<i>Newton, Mass.</i>
1791. Jonathan Maxcy.*	
1792. Asa Messer,	<i>Cranston.</i>
1793. David Leonard.	
1797. John M. Roberts.	
1805. Abisha Sampson.†	
" Ferdinand Ellis.†	
1806. Henry Grew,	<i>Hartford, Conn.</i>
1809. Jonathan Goings,	<i>Ag. Am. Bap. H. Miss. Soc.</i>
1810. James Barnaby,†	<i>Lowell, Mass.</i>
1811. Hervey Jenckes.*	
1812. George Angell.*	
1813. Nicholas Branch,†	<i>Pomfret, Con.</i>
1814. Romeo Elton,	<i>Prof. in Brown University.</i>
1816. Cyrus G. Babcock.*	
" Avery Briggs,	<i>Prof. in Waterville College.</i>
1818. Ebenezer Nelson,†	<i>Malden, Mass.</i>
1719. Henry Jackson,†	<i>Charleston, Mass.</i>
" Allen Brown,	<i>Providence.</i>
1820. Richmond Taggart.†	
" James D. Knowles,†	<i>2d Bap. Chur. Boston, Ms.</i>
1822. James R. Burdick.	
" Solomon Peck,	<i>Prof. in Amherst College.</i>
" Alexis Caswell,	<i>Prof. in Brown University.</i>
1823. Edward Seagrave,†	<i>Scituate, Mass.</i>
1824. Moses Curtis,†	<i>Medfield, Mass.</i>
1327. Benjamin C. Wade,†	<i>Woburn, Mass.</i>
1829. Archer B. Smith.	
1832. Samuel B. Swaim.	

† Pastors of Churches.

* Deceased.

The following Table has been prepared from a file of the Minutes of the Warren Association, and will show the alterations which have taken place in the Church for the last fifty years.

Year.	Ad. by let. and by bap.	Dismissed.	Excluded.	Died.	Total.	Year.	Ad. by bap.	Ad. by let.	Dismissed.	Excluded.	Died.	Total.
1782					127	1808	21		1	2	4	327
1783					127	1809	10		1	1	8	327
1784	3*	2		2	126	1810	10		3	3	7	324
1785	6		1	2	105	1811	4		7	1	9	311
1786	1		1	1	104	1812	104				6	409
1787	3		1		106	1813	22	5	5	1	5	425
1788	1			3	104	1814	7	6	3	6	5	424
1789	7	1		1	109	1815	22	5	13	3	8	427
1790	20				129	1816	94	20	6	4	9	522
1791	22			6	159	1817	18	7	12	3	8	524
1792	12	3	1	2	165	1818	10	10	12	1	9	521
1793	20	1			207	1819	9	11	6	6	10	519
1794	17	1	1	3	212	1820	147	10	9	11	8	648
1795	9	5	1	5	210	1821	5	3	38	6	7	605
1796	2	1	4	1	206	1822	4	10	13	9	11	586
1797	5		3		208	1823	3	9	18	9	10	561
1798	3			4	207	1824	2	10	6	6	11	553
1799	1		1	5	202	1825	2	4	7	10	8	546
1800	6		2	2	204	1826	2	3	13	5	12	521
1801	47	2		6	243	1827	1	3	8	2	10	505
1802	18			6	257	1828	3	10	15	5	7	491
1803	8	2	3	5	255	1829	10	3	15	4	8	477
1804	7	7		10	245	1830	4	5	19		6	462
1805	134	56	1	8	314	1831	36	5	10		10	484
1806	52	7	2	4	353	1832	53	12	6	6	14	516
1807	8	41	2	5	313							

*Previous to the year 1813, the Minutes do not designate whether added by baptism or by letter.

†The returns for 1832, embrace a period of ten and a half months only.

